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REVIEW of "*Memoirs of the Life of Anthony Benezet.* By Robert Vaux. Philadelphia. James P. Parke."

Too long have "all the world wondered after the beast," which makes desolate or fills the earth with crime and wo. The incendiary who to immortalize his name, set fire to the magnificent temple of Diana, was far less deserving of the censure and reprobation of mankind, than those conquerors—or would be conquerors, who have sought for glory and immortality by spreading havoc, ruin and horror among their own species. Yet the pages of history, the charms of poetry, and the powers of rhetoric, have all been employed to give celebrity to military madmen, who were more deserving of the halter, than of the applause of their fellow-beings. So powerful has been this "wondering after the beast," that the eyes of men have not been capable of distinguishing their best friends from their worst foes; and too commonly the latter have, in public estimation, occupied the place which reason and justice assign to the former. Hence multitudes have been encouraged to adopt

a course of barbarity and mischief, as the surest way of obtaining the admirations of a deluded world. Those who shall be instrumental of dispelling this fatal mist, and of causing mankind to make proper distinctions between the destroyer and the benefactor, the conqueror and the philanthropist, will be entitled to the respect of all future generations.

The time approaches, and the day, we hope, has begun to dawn, when the heroism of a host of worthies, who have, or shall have employed their days and their powers in humble endeavours to diminish the crimes and miseries of mankind, to prevent vice and ruin, to diffuse the light and warmth of christianity, and to swell the tide of human happiness, shall attain such an ascendancy in public opinion that the heroism of desolating conquerors will be remembered only to be lamented and abhorred.

Among the benevolent heroes of our country, Anthony Benezet is entitled to a high rank. His heart, his time, his

tongue, his pen, his property, his all, were consecrated to the work of correcting the errors, reforming the vices, and preventing or relieving the miseries of his fellow beings. His benevolence extended to men of every complexion and every country. To him, as an instrument in the hand of God, thousands of the African race have been indebted for instruction, for liberty, for comfort and even for life. The Indian tribes were also regarded by him as his brethren. Nor was he less the friend of white men, than of the black or the red. The children of distress and want were the particular objects of his attention ; but he was the friend of ALL—the friend of God, and the friend of man.

In a former volume of this work a short sketch of his character was given, from such scanty materials as were then in our possession. We rejoice that his biography has been written by an intelligent and respectable gentleman of the Society of Friends, and of the city where he was best known. The volume is small, when considered in relation to the importance of the character delineated, and the magnitude and variety of benevolent objects which were pursued by this christian philanthropist. But this brevity is accounted for by the Author of the Memoirs, in his "Introductory Remarks :"—

"When this work was about to be undertaken, the writer presumed that ample materials might be procured, to render

it altogether worthy of the character of Anthony Benezet. But although only thirty two years have elapsed since his death, no traces are discernible of the mass of important and interesting documents, which must have accumulated during more than fifty of the last years of his life—devoted as he was to the most benevolent labours, in relation to many of which he maintained an epistolary correspondence with men of celebrity, in America and Europe. If access could have been had to the stock of original papers, which were no doubt preserved by him, they would have minutely and regularly unfolded the history of his numerous and various transactions. Instead, therefore, of a finished portraiture of the life of this excellent man, the Author regrets, that from the relics which have escaped an oblivion so unaccountable, he is only enabled to furnish a sketch of some of its features. He trusts, however, that enough is developed in the subsequent pages, justly to entitle the subject of them, to be considered as having been an *illustrious benefactor of the human race.*"

In the last remark, we believe, the reader of the Memoirs will cheerfully acquiesce ; and we hope they will be read by many, and particularly by young persons who may desire to form a character which will bear examination in a more improved state of society, when religion, humanity and benevolence shall be held in higher estimation, than folly,

oppression and manslaughter.

Much of the little volume is filled with letters, and extracts of letters, from Benezet to eminent men and from others to him, or in relation to his writings and objects. Three of which we shall transcribe, one from Ambrose Serle, Secretary to Lord Howe, another from the Abbe Raynal, the third from the celebrated Patrick Henry. The letter from Ambrose Serle was written in the time of the revolution, while the British troops were in Philadelphia.

Philadelphia, June 2d, 1778.

"I ought not to omit, my valued friend, the returning you my kindest thanks for your obliging present of books, which I shall peruse with attention, and for your sake keep them by me. It would be happy for the world at large, and for individuals, if the principles they maintain were rightly understood and cordially received; we should in this case have had no occasion to deplore the present miseries and troubles, which, as the certain effects of sin, naturally result from the ambition, dishonesty and other unmortified passions of mankind. The world on the contrary would be something like a paradise regained; and universal benevolence and philanthropy preside as they ought in the human heart. But though from long experience we may and must despair of the general diffusion of christian sentiments and practice, we have this comfortable trust, in our

own particular persons, that we have a peace which the world can neither give nor take away; and though the kingdoms of this world tumble into confusion, and are lost in the corrupted strivings of men, we have a kingdom prepared of God, incorruptible and that cannot fade away. There, though I see your face no more upon earth, I have the hope of meeting with you again; both of us divested of all that can clog or injure our spirits, and both participating that fulness of joy which flows from God's right hand forevermore. To his tender protection I commend you, and remain with sincere esteem your affectionate friend." p. 42.

The letter from the Abbe Raynal was also written in the time of the revolutionary war.

Bruxelles, Dec. 26, 1781.

"ALL your letters have miscarried; happily I received that of the sixteenth of July, 1781, with the pamphlets, filled with light and sensibility, which accompany it. Never was a present more agreeable to me. My satisfaction was equal to the respect I have always had for the Society of Quakers. May it please Heaven to cause all nations to adopt their principles; men would then be happy, and the globe not stained with blood. Let us join in our supplications to the Supreme Being, that he would unite us in the bonds of a tender and unalterable charity.

I am, &c. RAYNAL." p. 38.

The letter of Benezet, to which the above was a reply, was very affectionate and im-

pressive. The following from Patrick Henry was not addressed to Benezet, but to one who had presented a book written by this philanthropist on the slave trade.

"Hanover, Jan. 18, 1773.

"DEAR SIR,

I take this opportunity to acknowledge the receipt of Anthony Benezet's book against the slave trade: I thank you for it. It is not a little surprising that the professors of Christianity, whose chief excellence consists in softening the human heart, in cherishing and improving its finer feelings, should encourage a practice so totally repugnant to the first impressions of right and wrong. What adds to the wonder is, that this abominable practice has been introduced in the most enlightened age. Times, that seem to have pretensions to boast of high improvements in the arts and sciences, and refined morality, have brought into general use, and guarded by laws, a species of violence and tyranny, which our more rude and barbarous, but more honest ancestors detested. Is it not amazing, that at a time, when the rights of humanity are defined and understood with precision, in a country above all others fond of liberty,—that in such an age and such a country, we find men, professing a religion the most humane, mild, gentle and generous, adopting a principle as repugnant to humanity, as it is inconsistent with the Bible and destructive to liberty? Every thinking, honest man rejects it in specu-

lation. How few in practice from conscientious motives!

"Would any one believe that I am master of slaves, of my own purchasing! I am drawn along by the general inconvenience of living here without them. I will not, I cannot justify it. However culpable my conduct, I will so far pay my devoir to virtue, as to own the excellence and rectitude of her precepts, and lament my want of conformity to them.

"*I believe a time will come when an opportunity will be offered to abolish the lamentable evil.* Every thing we can do is to improve it, if it happens in our day; if not, let us transmit to our descendants, together with our slaves, a pity for their unhappy lot, and an abhorrence of slavery. If we cannot reduce this wished for reformation to practice, let us treat the unhappy victims with lenity. It is the furthest advance we can make toward justice. It is a debt we owe to the purity of our religion, to show that it is at variance with the law which warrants slavery.

"I know not when to stop. I could say many things on the subject; a serious view of which, *gives a gloomy perspective to future times.*" pages 55, 56.

In a little more than two years from the date of this eloquent letter on slavery, our country was in arms, contending for what they regarded as their natural rights. After eight campaigns of war and bloodshed, our independence

was acknowledged by Great Britain. Since which we formed a Constitution "to promote the general welfare and secure the blessings of LIBERTY to ourselves and our posterity ;" but in which we also took care to hold in *absolute slavery*, perhaps, a sixth part of the population of the country,—and also to add to the number of these victims of avarice by further importations of fellow beings, to be bought and sold as *property* ! To what quarter of the world shall we look for another race of such genuine friends of liberty and the rights of man ! such virtuous, merciful and consistent Christians !

But Anthony Benezet was of a different character ; he would suffer wrong rather than do wrong ; he would not ever do evil that good might come. But although he would use no acts of violence in favour of his own rights ; yet he would employ all the power he possessed in benevolent exertions for the freedom of others. His zeal and intrepidity were displayed, not in doing evil, nor in rendering evil for evil ; but in doing good, both to friends and foes, and in attempts to "overcome evil with good." What a fanatic ! how much like HIM who was "despised and rejected of men !"

This extraordinary man exerted his powers not only for the abolition of the slave trade, but for the emancipation of the blacks who were already in bondage, and for the instruction of those who obtained their freedom. He was an author,

a schoolmaster, a peacemaker, and any thing by which he could promote the happiness or alleviate the miseries of his fellow men.

It is perhaps not known to all our readers that there was a time when the Quakers of this country were concerned in the cruel business of enslaving the Africans ; but such was the fact, and Benezet was one of the principal agents in putting an end to the custom in his own Society. His Biographer observes :—

"His ardent and pathetic communications on this subject, in the select assemblies of his brethren, were powerful and irresistible. He awakened the unconcerned, confirmed the wavering, and infused energy into the most zealous. On one occasion, during the Annual Convention of the Society at Philadelphia, when that body was engaged on the subject of slavery as it related to its own members, some of whom had not wholly relinquished the practice of keeping negroes in bondage, a difference of sentiment was manifested as to the course which ought to be pursued. For a moment it was doubtful which opinion would preponderate. At this critical juncture, Benezet left his seat, which was in an obscure part of the house, and presented himself weeping at an elevated door in presence of the whole congregation, whom he thus addressed,—" *Ethiopia shall soon stretch out her hands unto God !*"—He said no more : under the solemn impression which suc-

ceeded this emphatic quotation, the proposed measure received the united sanction of of the assembly." pages 27, 28.

The following paragraph may show the intrepidity as well as the philanthropy of this christian hero :—

"During the American war, when the British army occupied Philadelphia, Benezet was assiduous in affording relief to many inhabitants, whom the state of things at that distressing period had reduced to great privation. Accidentally observing a female, whose countenance indicated calamity, he immediately inquired into her circumstances. She informed him that she was a washerwoman, and had a family of small children dependent on her exertions for subsistence; that she had formerly supported them by her industry, but then having six Hessians quartered in her house, it was impossible, from the disturbance they made, to attend to her business, and she and her children must speedily be reduced to extreme poverty. Having listened to her simple and affecting relation, Benezet determined to meliorate her situation. He accordingly repaired to the General's quarters; intent on his final object, he omitted to obtain a pass, essential to an uninterrupted access to the officer—and entering the house without ceremony he was stopt by the sentinel; who, after some conversation, sent word to the general *"that a queer looking fellow insisted upon seeing him."* He was soon ordered

up. Benezet on going into the room, inquired which was the chief, and taking a chair seated himself beside the General. Such a breach of etiquette surprised the company present, and induced a German officer to exclaim, in his vernacular tongue—*"What does the fellow mean?"* Benezet, however, proceeded, in French to relate to the General the cause of his visit, and painted the situation of the poor woman in such vivid colours, as speedily to accomplish the purpose of his humane interference. After thanking the General for the ready acquiescence to his request, he was about taking his departure, when the General expressed a desire to cultivate a further acquaintance, at the same time giving orders, that Benezet in future should be admitted without ceremony." pages 129, 130.

What an influence it would have in favour of the peace and tranquillity of the world, if the rulers of nations and the ministers employed by them, were like Benezet, possessed of the spirit and eloquence of philanthropy! How easy it would be to settle any occasional disputes which might occur between them! How certain that they would sooner sacrifice their own lives, than involve nations in the calamities of war!

Benevolence and humility equally pertain to the christian character, and many facts, and circumstances are related in the Memoirs, which show that these were united in the

character of Anthony Benezet. The closing paragraph may in part evince how far he was from entertaining an exalted opinion of himself, his attainments, or his labours of love, and how little he sought the praise of men. The same facts, if we mistake not, afford some ground of suspicion that he did, of design, destroy "the stock of original papers" which his Biographer had presumed "might be procured," and thus occasioned the "oblivion so unaccountable." We shall exhibit the paragraph entire.—Having given an account of the life, the exertions, the death and the funeral of this worthy man, the writer adds :—

"Such were the services, and thus was terminated the life of Anthony Benezet. The emotions that crowd upon the mind, when contemplating the assemblage of estimable quali-

ties which were displayed in his character, are of no ordinary nature. With feelings tending to enthusiastic eulogy, his Biographer pauses in the recollection of a fact communicated by one of the most intimate surviving friends of this amiable and excellent man. He disapproved of the often overrated testimonies which were recorded of the dead, and requested the venerable gentleman alluded to, to use his exertions if he should survive him, to prevent any posthumous memorial concerning him, should his friends manifest a disposition to offer such a tribute to his memory,—thus adding to the injunction, "*but if they will not regard my desire, they may say, ANTHONY BENEZET WAS A POOR CREATURE, AND THROUGH DIVINE FAVOUR, WAS ENABLED TO KNOW IT.*"

REVIEW of a Sermon preached in Hingham at the Ordination of the Rev. Daniel Kimball, Preceptor of Derby Academy, as an Evangelist. By H. Colman, Minister of the third Church in Hingham.

WE notice this discourse because it is one which deserves to be known beyond the circle for which it was originally designed. Sermons at ordinations are among the most interesting at the time and place of delivery ; but their interest for the most part is local and temporary, and of those which issue from the press, few have sufficient worth to excite general attention, or to be preserved for the use of posterity. We have seen some however which would richly repay a frequent

perusal, which are capable of of doing good to multitudes, and which merit careful preservation. A volume of such might easily be collected, which would contain a mass of most valuable instruction and admonition on subjects relating to the ministerial character and office, and would be an excellent closet companion of young ministers. In such a collection we should be inclined to place the Sermon before us. It contains very judicious and sometimes striking remarks on

the subject of *preaching*; a subject on which much has been written, and on which whatever is written well will be interesting to theological students, and to all who rightly estimate the value of christian institutions. It is characterized by great good sense, excellent christian feeling, and a style of uncommon simplicity and perspicuity, sometimes highly animated, though approaching sometimes, it might be said, to too great familiarity. The desire of *being useful*, which, it very properly states, should be the object of every discourse, is visible from the beginning to the end. Nothing is said merely for the sake of saying something, but every thing with some good purpose in view.

We notice this sermon in part for the purpose of presenting portions of it to those of our readers who may not otherwise have an opportunity of perusing it, and with the hope of inducing many to read the whole. The introduction contains the following comprehensive remarks on the value and efficacy of public preaching.

"An institution more favourable and conducive to the best interests of the community, to social order, to private and public virtue than that of public christian instruction, cannot be devised. It contributes to these purposes by rendering the subjects of religion and morals, which in the multiplicity of secular concerns would by a great part of mankind be wholly overlooked, matters of general reflection, inquiry and

concern; it is the principal means of communicating to many persons whatever knowledge they possess on these subjects; it operates as a powerful restraint upon vice by often holding it up to public disgrace and infamy in its proper colours, and by the delineation of its hurtful and tremendous consequences in the present and future world; and, as a powerful incentive and encouragement to virtue by the exhibition of its high motives and obligations in the light of religion; lastly, it contributes in the most efficacious manner to refine and elevate in the community the standard of moral and religious sentiment. To all these valuable purposes it is clearly adapted; to all these valuable purposes, wherever it is enjoyed, it more or less contributes; even in its lowest form it is a considerable instrument of instruction and persuasion."

The preacher waves all discussion of the question, "why it is not more efficacious than it is;" but intimates that it may be attributed in part to preachers and in part to hearers. If our readers are desirous of knowing how *they* should hear in order that preaching may not be lost upon them, we strongly recommend to their perusal a very fine sermon of the late Mr. Buckminster. It is a subject which demands the serious attention of all; and although it was not the design of the preacher to discuss it, yet he felt too much its importance, and the shameful listlessness of very many hearers,

to neglect it entirely ; but speaks pointedly of that "*negligence and want of seriousness* on the part of hearers, that utter unconsciousness of their *own immediate and personal concern* in the subject, which so often renders the best religious discourses ineffectual." His address to the assembly in closing, is to the same purpose, and very striking.

"The success of our faithful labours rests under God's blessing with you, and this we wish, brethren, even your perfection,* and this we pray that your love for God, for Christ and for mankind, your love for christian truth and christian virtue may abound yet more in knowledge and in all judgement†. While the serious and faithful minister gives you his best services and consecrates his labours and talents to truth, humanity, virtue and piety, chill not his ardour by neglect or indifference ; do not torture and oppress him with a grief and sickness at heart, which is inexpressible, when he enters the house of God to join and to guide your devotions and to address his friends and fellow men on the most momentous subjects of human concern in God's behalf, to find himself forsaken by those whom it is his first desire to serve, and compelled to spend his strength upon naked walls and vacant seats. Think not that your duty is done, when you have contributed what the laws of the land require you to contribute to his pecuniary sup-

port ; I would to God that you could for one moment enter into the feelings of an honest and faithful minister, and nothing would tempt you to think of him so unjustly and to treat him so unkindly ; miserable and contemptible indeed is that minister, who can suffer even for the shortest time such motives to occupy the place in his heart, which belongs only to the high considerations of religion. On the contrary animate his exertions, soothe his toils, quicken his zeal, reward his labours by 'lending to him a listening ear,' and 'an understanding heart ;' by your presence and sympathy ; by your cordial reception and serious and conscientious improvement of his services."

We were glad to find in the excellent Charge which accompanies, a reproof upon the same subject.

"Think those discourses the best, which contain the most cogent persuasions to repentance and a holy life, the hearers of which depart from the house of worship silent and thoughtful, instead of *inquiring of news, giving invitations to a party, descanting on the merits of the speaker, digesting plans of business*, and many other improprieties of a like kind."

We say that we are glad to see remarks of this nature, because we think something needs to be done in every christian society, to rouse men from the astonishing thoughtlessness of their attendance on

* 2 Cor. xiii. 9. † Philippians i.

religious services—their negligence when present, and the easy pretences upon which they excuse their absence; “as if,” it was once excellently said, “it were a matter between themselves and their minister, and not something very different.”

In this connexion we quote an admirable passage on the earnest eloquence with which religious truths should be preached.

“Religion disdains all the artifices and tricks of oratory, but it demands the aid of true eloquence. There is an essential and inherent majesty in the truths of religion which, when presented in their simplest form, are sometimes irresistible; but their effect is then most powerful when imagination throws over them her vivid colours and they find their way to the heart by the blaze of the affections.

“But eloquence perhaps must be discarded from religion, because it sometimes implies an appeal to the passions, and men must not, we are told, become enthusiasts in religion. O no! they may be concerned about their business, their pleasures, their politics, but their religion is a matter about which they need feel no concern. They may be fired with ambition in the pursuit of wealth, learning and honour, but religion and virtue are to be contemplated and pursued without emotion. Religion must be to us a business of cold, mercenary calculation; our accounts with heaven are to be kept by a regular debit

and credit; and the only objects worth living for are those in regard to which we are always to remain entirely unmoved.

“My friends, one is wearied with the cry of enthusiasm and fanaticism from men who believe as little as they can, and feel still less than they believe, and with hearing perpetually in respect to those persons, whose hearts are interested in their religion, that they are under a delusion. We have lived long enough in a ‘world without souls;’ we should remember that we are advancing to a ‘world without bodies;’ and until the two great commandments on which hang all the law and the prophets are expunged from the christian system, until the final consequences of our actions in the retribution of God cease to be objects deserving of our ambition or our dread; we need not fear to excite men to worship the Deity in spirit as well as in truth; and remembering always, that with the heart man believeth unto righteousness,* we may appeal to every sentiment of love and gratitude, of desire or aversion, of hope or fear, to secure them from the ruin of vice, and to animate and urge them forward in the practice of christian virtue.”

We hope our readers will join with us in admiring the spirit of this passage. We are weary almost to death of the fear of enthusiasm; and we verily believe that it is now the last thing we have to fear. There is no danger of one’s being too much interested in

* Rom. i. 10.

the religion of his own soul, or of making himself more good than he ought to be. There is no danger of a man's having too much religion for Heaven; but there is very great danger of his having too little, and the cry of fanatic has made many content with too little—has made many think themselves good christians, who had nothing to do with religion but going to church and paying their debts—who were afraid to open a religious book except on Sunday, or to go into their closets at all, lest they should stay in them too long, or be affected too deeply; and it has occasioned multitudes, since Paul, to be thought "mad," when they were only giving decent heed to the "words of truth and soberness."

We know indeed that religious zeal may become extravagant and dangerous. Fanaticism has given proof that it is not from God; and we do not wonder that men should avoid it. But is it necessary in order to avoid it, to fly to the opposite extreme? Cannot we escape the scorching sun of the equator, except we rush to the polar snows? It is true, that an undisciplined and uncontrolled imagination raves as wildly and as loosely when fastened on religion, as it would on any other subject; and perhaps more so, from its superior importance. It rushes to extravagance and irregularity. But what then? Must these, because mingled with certain religious sentiments and feelings, bring into dis-

credit those sentiments and feelings? Is it reasonable, because a weak mind has used a thing intemperately, to ascribe the evil to the thing itself? and therefore to imagine that all attachment, all warmth and earnestness must be suppressed? as if it were not possible to be warm, without being consumed, to glow, without scorching; as if the only security for a rational being must be cautious and guarded coldness? Certainly there must be, there is, a medium. It can be no more reasonable from the fear of excessive enthusiasm, to check religious feeling and keep down the ardour of devotion, than it can be to rush headlong into fanaticism from the fear of lukewarmness and indifference. There is an equal want of right judgement in each. God is to be loved as well as obeyed; and we pity those men who have trained themselves to look without emotion on all that is grand and delightful in his providence and promises; who will not be touched and who refuse to feel; and whose best feelings have been so perverted, that when any thing like ardour or interest in personal religion is recommended, they have no ears to hear, because they think you mean to recommend overmuch righteousness.

The inconsistency of the world is most melancholy. A man "may be concerned about business, pleasures, politics, but not about religion." He may be an *enthusiast* in literature, in science, in arts, and in war, may devote to them

all the faculties of the spirit which was made to live forever, and it is honourable. But if he deeply engage the powers of his immortal soul, on interests equally immortal,—if he employ the high faculties, which can search through nature and grasp the most amazing truths, in the service of Him who gave them, with a little more than common anxiety to prove their alliance to Him,—how many are prepared to wonder at and pity him!

But we must check our remarks, and only detain our readers while we present them a passage respecting perpetual and indiscriminate quotation from the Scriptures, which we think well deserving their attention, and particularly the remark, with its fine illustration, which we have marked with italics. We hope they will think of it when they read the Bible in future.

“The incessant use of scriptural phrases, in whole or in part, disjointed or connected, does not appear to me to be favourable to perspicuity. I have the highest reverence for the majesty, and the noble and beautiful simplicity of the scriptures. The language of them may often be directly quoted with great propriety and effect, but the indiscriminate use of it is not always to be approved. It deserves to be considered, that the language of the common translation of the scriptures is not the language of our times; that the scriptures are often highly figurative and abound with allusions to circumstances,

customs, and rites, of which many hearers have but very imperfect conceptions; that the force of these allusions therefore is not always perceived; and that, when improperly applied or understood, they may convey very erroneous impressions. Thus the epistle to the Hebrews is filled with references, often misinterpreted, to the rites, sacrifices, and institutions of the Jewish economy. We may add that phrases of this kind come to the mind accompanied with a sentiment of their sanctity which leads us to assent to them without examination; and, *the language of the scriptures having become very familiar, we often think we understand it when we do not, and it is frequently heard and read without producing any distinct or vivid impression.* Thus it often happens that members of our own family, for whom we entertain the highest respect and affection, may pass through the room in which we are sitting, without any distinct consciousness on our part of their entrance or departure, their manners or observations: whereas, if they were only occasional visitors, we should receive them with particular courtesy and attention. Nothing, which I have said, will be construed into a want of respect for the scriptures, but by those persons who wish to misunderstand me, and I am persuaded there are none such present. The scriptures are occasionally quoted with an aptness, elegance, force, and effect, singularly striking, but

this demands more attention and judgement than are sometimes exercised."

We have already said, that the Charge (by the Rev Dr. Allyn, of Duxbury) is excellent. It is a charge which may be read with profit by all Christians; it is a large and enlightened statement of christian duty, founded on the thought that every man in his place is in some degree and in a certain sense, the minister of God. "A power of doing good intimates an obligation to exert one's-self in promoting religious faith, hope, and charity." We first give the introduction, and afterward the passages to which we have now alluded.

"Ordination of ministers is justly considered a sacred and solemn act, but like other religious acts has no value in itself unless it lead to sentiments, affections and conduct which are holy, worthy of the christian, and beneficial in their effects to the church. If we separate from the solemn exercises usual on occasions like the present, the ideas suggested to the mind, the ends designed, the religious and moral tendency of the language used, nothing of value remains. Prayer and praise, the singing of psalms, the administration of baptism and the Lord's supper, together with the act of ordination in which we are now engaged, have, none of them, any use, sacredness, acceptability, separate from their influence in producing a more devout, active and useful life. On this principle, ordination, without any special reference

to place, or a people of the minister's charge, may be viewed with favour and approbation, if the service be performed in a serious and pious manner, accompanied with moral effect in regard to the candidate to be ordained, and in regard to the spectators and actors in this solemnity.

"Ordination communicates no grace; only operating as a monitor, and drawing after it a peculiar train of ideas and emotions. It communicates no exclusive authority, for every man is authorized to admonish, teach and persuade his neighbour for his edification. It places a man under no obligation not binding before; for every christian is obliged to perform what may benefit his fellow-creatures, advance the cause of christianity, and promote the glory of God."

"Having had the advantages of a liberal education, having been nursed in the school of our prophets, we charge you to consider an acquired ability of teaching others, a power of doing good as intimating an obligation to exert yourself in promoting religious faith, hope and charity. Use every means of perfecting your ideas of christianity. Meditate on its value, its spirit, its laws and sanctions, its doctrines, its history and examples, its influence on individual and national happiness, and that of the whole world. Reflect on its immediate and ultimate design to make men holy and virtuous, and to fit them for the enjoyments of eternal life. Seek advancement in christian know-

ledge. You have not now to learn the comprehensive and progressive character of religion. You was not satisfied with the imperfect ideas imbibed in the nursery. You indulged a spirit of search ; and with the same reason, at this more advanced age, if humble, you will doubt of the fullness and perfection of your faith, and expect new discoveries from the study of the sacred scriptures, the treasury of wisdom and truth. Here on earth we see but in part ; we are disciples in the christian school, and must receive the kingdom of God with the docility of children. A humble and docile temper will afford the best security against the fickleness of those who are always changing without improving. It will prevent from pertinaciously adhering to prepossessions, and obstinately refusing confession of error. It will secure against the delusion of sudden impulses and the conceit of intuitive knowledge ; against superstition which, by plunging the human mind into despair, utterly paralyzes its searching power. Consider yourself a learner, and not vainly imagine that your sight now extends to the whole system of divine truths, but discriminate that horizon which bounds the visible and invisible hemispheres of things known and unknown.

" But while you humbly sit at the feet of Jesus Christ, yet in the presence of your brethren, and especially in the company of profane and immoral men, you may assert the char-

acter of a teacher in Israel, and use the boldness of a prophet. You will frown on the cold and lukewarm christian, on the backsliding and unstable, on the perverse disputer, on the irreligious and unbelieving who see no form or comeliness in our divine Master, that they should desire him."

We would call the particular attention of our readers to the following extract ; and request them seriously to reflect upon it ; and we earnestly wish that some might be led by it to become " occasional preachers" of the truth, and bear witness to the value of religion, though the vows of ordination are not upon them.

" You have been, ever since your profession of christianity, tacitly considered a member of the society of christians for the suppression of vice and advancing the reformation of manners ; but now you are specially recognized as such ; for what else is the christian priesthood but a holy fraternity for these very purposes. When you are invited to subscribe your name as a member of any particular institution established for religious and moral purposes, you may say with the Quaker in his reply to the invitation to join the Peace Society, " I belong to your society already." All ministers of Christ from the very nature of their profession, should consider themselves as one body, whose joint and several duty it is to devise and execute the best means of breaking up the evil customs of the world,

and promoting the interests of religion. Support designs of reformation and thus you will prevent reproach against that holy name by which we are called."

"It is desirable to have more occasional preachers; to see respectable laymen fall into the ranks of the ministry, by praying, preaching, giving a word of exhortation in cases of exigency. To reason of righteousness, temperance and a judgement to come, is not exclusively the duty of clergymen; but all christians should be preachers to their families, neighbourhood, and in the circle of their friends; while the best endowed may act in a more enlarged sphere. Were our magistrates, lawyers and physicians men of religious character, to give a word of comfort and exhortation, as did the first governor of Massachusetts Province,* would add dignity to their calling,

raise the standard of public morals and religion, awaken the diligent labours of ministers to bring out of their treasury, things new and old, answering the expectations of intelligent hearers, and excite the hope, that the time is not far distant, when all, from the least to the greatest, shall know the Lord."

The views of religion exhibited to the council by the candidate for ordination, form an appendix to the pamphlet. We were pleased with them as being the clear and independent statement of a man, who appears not to have gone to men for his opinions, and is satisfied with the sufficiency of the scriptures

Upon the whole, we have been highly gratified with these performances, and are so persuaded of their excellence, that we make no apology for our numerous and long extracts.

* Vid. Col. His. Soc. 9th vol. page 19 and 20. 2 note. 1 Heb. i. 1.

EVILS RESULTING FROM AN UNCANDID SPIRIT.

CHRISTIANS are required to be "followers of God as dear children," and to love one another as Christ has loved them. But how little are these injunctions regarded by persons of different sects in their treatment one of another! God is good and kind to each sect, and Christ laid down his life for all. If there be any thing in which we should be followers of God, we should doubtless imitate his benevolence, mercy and forbearance. In this way we should love one another

as Christ has loved us. But how miserable must have been the condition of every denomination of Christians, had God exercised as little mercy and forbearance towards them as they have often displayed one towards another! An uncandid spirit is not only the opposite of a christian temper and offensive to God, but it exposes men to many evils; some of which it may be useful to mention.

An uncandid spirit is unfriendly to the personal happiness

ness of the possessor. God has connected a portion of pain and misery with such a spirit, and a portion of real pleasure and happiness with the exercise of a candid mind. In this way he has made it for the present interest of Christians to cultivate a kind, candid and forbearing spirit. For the truth of this remark we may appeal to the experience of every real Christian. Each one has probably at different times known what it is to feel *candor*, and the *want* of candor. Let each one then reflect, and ask himself, in which state of mind he has enjoyed the most happiness.

As an uncandid spirit is unfriendly to personal happiness so it is to the happiness of society. It is in a great degree contagious; and it tends to produce bitterness, envy and contention. In its fruits it is the reverse of that wisdom which is from above.

Under the influence of this unhallowed disposition, a person is very liable to self-deception, and to account his bitter and censorious feelings towards his dissenting brethren, as evidence of his own love to God, to truth and religion. Such was probably the case with those who "killed the Prince of life." The same was the case with Paul, while breathing out threatnings and slaughter against the followers of the Lamb. An uncandid spirit is ever a spirit of delusion, and the degree of delusion is probably in proportion to the degree of unkindness which is indulged.

This spirit ever exposes a man to misjudge the character of his neighbour, as well as his own. That forbearance and tenderness towards the supposed erroneous, which is one of the best evidences of self-knowledge, humility and christian love, will, by the uncandid, be set down as evidence of lukewarmness, hypocrisy or an inclination to apostasy; and a readiness to censure, or a defamatory zeal in one of his own party, will be regarded as evidence of love to the truth, to orthodoxy and to God. Have we not reason to fear that many in our day have been as really deluded by an uncandid spirit, as were the Jewish clergy in our Saviour's time? And what sect is free from persons of this description?

How lamentable and shocking is such a spirit in a minister of religion! It is like the war spirit of a ruler, easily transfused into the minds of others, and dangerous in proportion to his popularity. Such a minister will very naturally dwell much on the peculiarities of his own sect; and whether they be truth or falsehood, he will treat them as the essentials of religion. Those who have confidence in him will naturally believe that to embrace his system of opinions is the one thing needful; and a disposition to defame those of opposite opinions will be deemed as one of the fruits of christian love. This belief and this disposition will prepare the hearer for communion with his minister. That which ought to be viewed as evidence of de-

lusion in both, will prepare them to dwell together in a dreadful kind of unity ! it will prepare them to applaud each other for the unchristian virulence with which they mutually reproach people of other denominations.

Again, the prevalence of an uncandid spirit has a powerful tendency to confirm deists in their disbelief of the gospel, to arm them with weapons against the christian religion, and to enable them to make proselytes to their own system. Any religion which authorizes its professors to treat one another in an injurious manner, may justly be esteemed as from beneath and not from above. If the gospel justified such conduct it might justly be classed with the Alcoran of Mahomet, as an imposture. However unjust such a method of proceeding may be, it is unquestionable, that unbelievers are much disposed to form their estimate of the gospel from the influence it has on its professed friends, to the neglect of carefully studying the scriptures for themselves. While, therefore, they behold in professors of christianity, that spirit which is from beneath—a disposition to ruin and devour one another, what better is to be expected than that the fault will be imputed to the religion they profess. If Christians would conform their hearts and their lives to the precepts and example of their Lord, the mouth of infidelity would be in a great measure stopped. But for ages unbelievers have had opportunity to

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show how cordially professed Christians *hate one another*.

The rising generation is greatly injured by the *example* of an uncandid spirit. Children in every society necessarily imbibe many of the opinions of their parents and their ministers. If these guides indulge unchristian feelings towards their brethren of other denominations, this pernicious leaven will assuredly be transfused into the minds of young people ; and they will grow up with censorious dispositions towards the objects which they have thus been taught to despise. By this deleterious influence they will learn to defame worthy characters, and to hate those who are beloved of God.

In a time of war between two nations, the children of each are taught by example to hate and revile the people of the other, before they know, or are capable of knowing the grounds of the contention, or which party is the most in fault. In like manner the children of different denominations of Christians are prepossessed and injured by an uncandid spirit in their parents one towards another.

This unsanctified spirit is also a great obstacle to improvement in religious knowledge, both in regard to the aged and the young. It disqualifies any person for perceiving with clearness or judging with impartiality. Very little confidence is to be placed in the judgement of any one who is so far under its influence that he cannot speak peaceably of

his opponents, or patiently examine their arguments. During the ministry of the Messiah, the Jewish clergy, as well as others, had a blessed opportunity to acquire knowledge and to correct the errors which they had received by tradition. But with regard to the majority of them, he laboured in vain and spent his strength for nought. They were so uncandid that they despised and rejected him; they either refused to attend on his ministry, or attended with a desire to catch something out of his mouth which they could make a ground of accusation or calumny. Thus in every age an uncandid temper stands in the way of religious improvement. With the fatal example of the Jews before their eyes, how many there are in different sects at this day, who indulge the spirit which proved the ruin of thousands of that people.

But the uncandid of every sect will probably plead, that they are on the side of truth, which was not the case with the Jews. To this plea we may reply:—

First. If you are on the right side of any question in debate, you have obtained mercy of the Lord, and have reason to be both humble and thankful. But is the kindness of God to *you* a reason why you should be unkind to your erring *brethren*? But

Second. Does not your want of candor towards others afford strong ground to suspect the correctness of your own opinions, and that your inquiries have been very partial? It will

not be doubted that you are very confident of the rectitude of your opinions; for great self confidence generally comes in to fill up the void where candor is wanting. What class of men were ever more confident than those who murdered the Lord of glory? Do you think yourselves to be of the most pious sect? So did they. Are you very precise in some things? So were they. Have you many adherents or coadjutors whom you esteem as the best of men? So had they. But notwithstanding all these flattering circumstances, by an uncandid spirit they were misled, deceived and perhaps forever undone. In view of their example, let him who thinketh he standeth take heed lest he fall.

The same unfortunate disposition prepares a person to disregard or misapply the admonitions of Providence, and to despise the friendly endeavours of his brethren to convince him of error. In times of public calamity, a person of this temper will be very ready to confess the sins of others, and to proclaim them as the procuring cause of divine judgements; but less disposed to lay his hand upon his own heart and say, "Lord what have I done?" The endeavours of others to convince him of error or danger will probably be treated with disdain. "Thou wast altogether born in sin, and dost thou teach us," was once the language of uncandid men. Moses showed himself to his brethren the Israelites "as they strove, and

would have set them at one again, saying, sirs, ye are brethren, why do ye wrong one to another? But he that did his

neighbour wrong thrust him away, saying, who made thee a judge and a ruler over us."

EXERTIONS OF THE FRIENDS TO CIVILIZE THE INDIANS.

Continued from page 47.

AFTER completing their business with the tribes mentioned in the last Number, the Committee proceeded to Stony Creek on the head waters of the Great Miami river. This village is composed of eight tribes, "Miamies, Mingoes, Shawanoes, Sennecas, Cayagas, Munsies, Onondagoes, and Delawares; and is estimated at 400 persons." Arrangements were made for a council, five chiefs attended and a considerable number of other persons. At which time, say the Committee, we delivered the following communication to them:—

"Brothers! Your friends the Quakers at Baltimore have directed us, as we passed near your village to call and take you by the hand on their behalf, and see what progress you are making on your farms.

"Brothers! Having some time ago heard through your good friend, John Johnson, that you were in want of some tools, to aid you in the cultivation of your lands, they requested him to hand you a few of such, as they thought would be most useful to you; we hope that since you received them you have diligently used them for the purposes for which they were intended.

"Brothers! Since we have been in your village we have

been very much pleased to find you have so much ground inclosed by good fences, and so considerable a quantity of corn growing.

"Brothers! We are now satisfied that you are beginning to see your true interest, and we hope you will not permit any small discouragement to turn you out of the way which you are just getting into.— This path if steadily pursued by you, must in a few years lead you to comfort and plenty.

"Brothers! We have very much rejoiced to hear from your white neighbours that your general deportment has been such as to secure to you the universal respect and good will of all of them. This is a very strong proof of your good conduct, and we will not fail to communicate it to your friends at Baltimore, and also to your father the President of the United States.

"Brothers! We have also heard with great satisfaction that you have for a considerable time past entirely banished strong drink from your village. This measure, if persevered in, will be of the greatest importance and most lasting benefit to you.

"Brothers! As long as you conduct yourselves so correctly, we shall feel ourselves bound to extend to you all the

assistance in our power. The Great Spirit will never permit your friends to abandon you, while you thus continue your exertions to do right; our means of aiding you are not now very extensive, but you may rely upon our doing all we can to encourage you."

In reply Captain Lewis, one of the chiefs, observed:—

"My Brothers and friends! We feel very much rejoiced that the Great Spirit has brought us together this day. It is indeed a high satisfaction that we are permitted this day to meet you; the long journey that you have made to visit us, proves to us your good disposition towards us. We believe that you have been moved by the Great Disposer of all things to undertake so great a journey to see your brothers and sisters whom you have this day met here;—every one that is now present, both old and young, men, women and children are rejoiced in their hearts to see you and have the opportunity to hold you by the hand.

"Brothers! Every one that you see here has been much pleased to hear you talk; we can not find words to explain the gratitude we feel for your kindness.

"Brothers! Your talk has made a great impression upon our hearts, and we fully believe what you say: John Johnson and Colonel McPherson, and other good men have told us the same things, and we are fully convinced it is the truth.

"Brothers! I will mention your words to all my people who are not here, to the old men, to the young men, and to the women and children, that they may bear in remembrance the good advice that you give us.

"Brothers! The observation of the white people—that we do them no harm—is true; because, knowing that the Great Spirit has made this island for his children to live on, in love to each other as brothers ought to do, we restrain our people from doing any body damage.

"Brothers! It is now, and has been for a considerable time past, our sincere desire to turn our attention to the cultivation of our land. Your advice this day encourages us in this determination. We cannot look round us without seeing how the white people live, and we resolve to follow their example. The game is gone and will never return to our country, and the hunter loses his time; it is a thing that will continue to run before us, but that which we raise will never leave us, it will continue to become more and more tame.

"Brothers! We wish also to observe to you that we now see it right to employ our time in a way that will be permanently useful, because our labour will not then be lost, but, when we are gone, will be beneficial to our children and those who come after us:—this is a general sentiment amongst us, and has contributed to strengthen us in the re-

solution to adopt the mode of living which we have seen amongst the white people.

"Brothers! It was a great satisfaction to hear a few days ago from our friend, John Johnson, that our brothers the Quakers still remembered us. When he delivered to us the Articles which you sent us, we received them thankfully, and they afforded us great encouragement, because we were convinced that you would continue to help us, if we would continue to do the best we could for ourselves.

"Brothers! We hope that the Great Spirit, the Maker of all things, will bless this day: he is witness of the sincerity of our present talk; and we pray him that he will convey you safe back to your homes—that when you get there you may have the satisfaction to find your families all well; and in our names take the old people and all our brothers the Quakers by the hand,—and that he will bless the good works in which you are engaged."

The Committee farther report that they were informed by Col. McPherson, Assistant United States' Agent, that these Indians had more than 500 acres of land inclosed by good fences,—200 acres of corn planted—many of them good gardens; that they had 70 head of cattle, some hogs and a sufficient number of horses; that these Indians had uniformly conducted themselves extremely well, were generally industrious, and for a consid-

erable time past had been free from intoxication.

The Deputation from Baltimore add in a Postscript to the Report that they were informed by "the United States' Agent, who has the charge of the Wyandots at Upper Sandusky, that these Indians have almost entirely abandoned the use of spiritous liquors, and very generally adopted habits of industry—that at the late council held near Piqua, not one from this village had been drunk; that notwithstanding they received at that time from the Government 3,500 dollars in cash, on account of their annuities, and as an indemnity for their losses during the late war, and many efforts were made by designing people to induce them to purchase drink, they resolutely refused to spend any part of their money in that way; but concluded to take the whole of it home, and apply it in the improvement of their houses and procuring farming utensils."

The following paragraph of the Postscript by the members from Baltimore is too interesting to be abridged:—

"It also appears that the Wyandots have an excellent mill seat at their village on the Sandusky river; and that they, as well as the Indians near Stony Creek, are extremely anxious to have mills built, and receive some instruction in the farming business. Captain Lewis, when we left his town, accompanied us several miles on our journey; and on parting from us most earnest-

ly entreated that Friends would not forget his village. He stated to us that his people were willing and anxious to work, but that they were very ignorant, and in great need of instruction; and that if we could do no more he hoped we would send one of our young men, if it should only be to remain with them three or four months, to show them how to put in and manage their crops. It is therefore our opinion, that these Indians have a strong claim upon the sympathy and attention of Friends. Their situation is peculiarly calculated to awaken the commiseration and excite the active benevolence of all who feel for the sufferings of their fellow men; they are themselves now fully convinced, that they have no alternative but to abandon their former habits and apply themselves to agriculture, or become totally extinct as a people. At the same time many of them

feel the force of their ancient habits opposing itself to the change, which they know to be essential to their very existence; and with an anxious solicitude, they are looking towards Friends to throw in their aid and rescue them from the destruction which they now believe otherwise awaits them—These considerations, added to the unbounded confidence which they appear to have in our Society, the lively gratitude they manifest for the assistance already furnished to them, and the strong affection which they generally feel towards us,—cannot, we hope, fail to excite Friends to a renewed and more vigilant attention to the highly interesting and important concern in which we are embarked."

(Signed) JAMES ELLICOT,

PHILIP E. THOMAS.

The whole number of the several tribes of Indians in Ohio, in 1815, was 3650.

SOCIETY OF SAINTS IN NORWAY.

THE following particulars have been collected from a Tract printed in London in 1815.

About 30 years prior to the date of the Tract a man by the name of Hans Neilson Hough, was on board a boat which by some accident was overset, and he was in imminent danger of losing his life. In his extremity he cried to the Lord for deliverance, and promised, if God would preserve him at that time, he would serve him as long as he should live. He soon after-

wards left the employment in which he had been engaged, that he might devote himself to the will of God. He travelled on foot into different parts of the country, and into Denmark, endeavouring to impress on the minds of people the necessity of repentance, or turning to the Lord; and of attending to the light of truth in the heart to enable them to keep his commandments. As he could not unite with any of the churches with which he was acquainted, he endeavour-

ed to establish one similar to the churches of the first christians.

Believing himself called to the ministry, he propagated his principles both by preaching and writing ; and although he was persecuted by the clergy, he found many to join him. By way of division they were called *Saints*.

On account of ill treatment from their neighbours many of the society sold their possessions, and found it necessary to live more closely together. They devoted their property to the service of the Lord, for the purchase of books, for the relief of the needy, and for the spread of the Gospel principles. Some of them became merchants and traders, their numbers increased, and they became a respectable body of people. But they were traduced and misrepresented ; the magistrates were stirred up against them, and their leader was imprisoned in Christiana. He was denied the company of his friends, the use of the Bible, and of pen and ink ; nor was he even permitted to speak to other prisoners. His hands and feet were put in irons ; and when this was done he said " I rejoice that I am worthy to suffer persecution for the Lord's sake ; and though you have taken away my outward property, you cannot take away my inward peace." This had such an effect on the multitude who stood by, that many of them became converts to his religious principles.

In 1813 he was still a prisoner. Many of his followers were obliged to give up their books, to leave Bergen, and to live separately. They were threatened that if they presumed to preach, circulate, read or keep any books concerning their opinions, they also should be imprisoned. If any person should purchase any of the books that treated of their principles, they were to be subject to a severe penalty. Those of their number who had not resided wholly in Bergen were not deprived of their property, and they were enabled to assist those who were driven from thence. Notwithstanding all these restrictions and abuses, this people still continued to propagate their principles, and when they had opportunity they met together in one another's houses.

H. N. Hough, the founder of this society, was not a very long time kept in irons, and he was frequently told by the magistrates that he might leave the prison ; but this he declined, unless they would assign a sufficient reason why they had imprisoned him and taken his property, and that of his friends. He however so far availed himself of the liberty granted, as occasionally to visit his friends and to meet with them for religious purposes.

Among his followers were two blind men who regarded themselves as called to the ministry ; and though they were born blind, they had acquired an extensive knowledge

of the scriptures and could refer to any part of the Bible in their preaching. This Society retain the ceremonies of baptism and the Lord's supper, but in many respects their principles accord with those of the Society of Friends. Like the Friends they are opposed to war as antichristian; yet some of them have been known to take up arms in obedience to the commands of magistrates.

During the late war between England and Denmark, on board of a prison ship off Chatham two Norwegian prisoners became seriously impressed with the sin of swearing, to which they had been accustomed, and deeply humbled in view of their depravity and guilt. One of the Society of Saints was brought on board as a prisoner; they observed that he was not in the habit of swearing and soon became acquainted with him.

This they considered as a great blessing, for he instructed them in his religious sentiments, and endeavoured to promote the principle of truth in their hearts. After a while they were removed to another ship, where they found Barclay's Apology in the hands of a prisoner, and adopted the opinions of that writer. One of them wrote a letter to the people called Quakers, and gave directions to the bearer that it should be delivered to the first person he should meet of that persuasion. This occasioned the inquiring prisoners a supply of books, as well as visits from Friends. Other prisoners observing their serious and exemplary deportment united with them till their number amounted to 28.—What a happy sight to behold men who had been brought up as warriors transformed from lions to lambs by the power of the christian religion!

POETRY.

ON THE COMPLACENCY WITH WHICH INFANTS ARE CONTEMPLATED.

Whence the delight, sweet infancy,
That each fond eye derives from thee?
I blush to tell the reason why,
I blush for frail humanity.
So oft the sense that time supplies
Proves but capacity of vice;
A power to love and to believe
Th' illusions that to wrong deceive;
A mental light that basely shines
To guide the step of dark designs;
A miner's lamp, low paths to light,
Deeds under ground, the works of
night;
We turn from vice-encumbered sense
To smile on empty innocence.

This scene of things indignant scan,
See MAN throughout the pest of MAN!

On yon cane-planted clustering shores
Round which the western billow roars,
That whip, whose lash so long resounds,
'Tis MAN that lifts, 'tis MAN it wounds!
The wretch in that dank room who pines
'Tis not disease, 'tis MAN confines!
Those corses, yonder plain that strew,
'Twas man and not the tiger slew!
Fir'd cities blacken heaven with smoke,
'Twas man's red light'ning dealt the stroke.
For this each eye, sweet infancy,
Delights to bend its look on thee!
Since stronger souls their strength employ

And strain their powers but to destroy;
Complacence turns her view from
thence

To feebleness and innocence.
Since vigorous falcons tyrants are
The hovering terror of the air—

Since eagles dip their beaks in blood,
And make their meat in throbbing
food ;

From them the falling eye of love
Drops to the weak but harmless dove.

FAWCETT.

INTELLIGENCE.

*EXTRACTS from a Report to the
"New-York Society for the preven-
tion of Pauperism."*

BUT with a view to bring the subject committed to our charge, more definitely before the society, we have thought it right, distinctly to enumerate the more prominent of those causes of poverty, which prevail within the city ; subjoining such remarks as may appear needful.

1st. **IGNORANCE**, arising either from inherent dullness, or from want of opportunities for improvement. This operates as a restraint upon the physical powers, preventing that exercise and cultivation of the bodily faculties by which skill is obtained, and the means of support increased. The influence of this cause, it is believed, is particularly great among the foreign poor that annually accumulate in this city.

2nd. **IDLENESS**. A tendency to this evil may be more or less inherent. It is greatly increased by other causes, and when it becomes habitual, it is the occasion of much suffering in families, and augments to a great amount the burden of the industrious portions of society.

3d. **INTEMPERANCE IN DRINKING**. This most prolific source of mischief and misery, drags in its train almost every species of suffering which afflicts the poor. This evil, in relation to poverty and vice, may be emphatically styled, the *Cause of Causes*. The box of Pandora is realized in each of the kegs of ardent spirits that stand upon the counters of the sixteen hundred licensed grocers of this city. At a moderate computation, the money spent in the purchase of spirituous liquors would be more than sufficient to keep the whole city constantly supplied with bread. View-

ing the enormous devastations of this evil upon the minds and morals of the people, we cannot but regard it as the crying and increasing sin of the nation, and as loudly demanding the solemn deliberation of our legislative assemblies.

4th **WANT OF ECONOMY**. Prodigality is comparative. Among the poor, it prevails to a great extent, in an inattention to those small, but frequent savings when labour is plentiful, which may go to meet the privations of unfavourable seasons.

5th. **IMPRUDENT AND HASTY MARRIAGES**. This, it is believed is a fertile source of trial and poverty.

6th. **LOTTERIES**. The depraving nature and tendency of these allurements to hazard money, is generally admitted by those who have been most attentive to their effects. The time spent in inquiries relative to lotteries, in frequent attendance on lottery offices, the feverish anxiety which prevails relative to the success of tickets, the associations to which it leads, all contribute to divert the labourer from his employment, to weaken the tone of his morals, to consume his earnings, and consequently to increase his poverty. But objectionable and injurious to society as we believe lotteries to be, we regard as more destructive to morals, and ruinous to all character and comfort, the numerous self-erected lottery insurances at which the young and the old are invited to spend their money in such small pittances, as the poorest labourer is frequently able to command, under the delusive expectation of a gain, the chance of which is as low, perhaps, as it is possible to conceive. The poor are thus cheated out of their money and their time, and too often left a prey to the feelings of desperation : or, they are im-

pelled by those feelings to seek a refuge in the temporary, but fatal oblivion of intoxication.

7th. PAWNBROKERS. The establishment of these offices is considered as very unfavourable to the independence and welfare of the middle and inferior classes. The artifices which are often practised to deceive the expectations of those who are induced through actual distress, or by positive allurements, to trust their goods at these places, not to mention the facilities which they afford to the commission of theft, and the encouragement they give to a dependence on stratagem and cunning, rather than on the profits of honest industry, fairly entitle them, in the opinion of the committee, to a place among the *causes of Poverty*.

8th. HOUSES OF ILL FAME. The direful effects of those sinks of iniquity, upon the habits and morals of a numerous class of young men, especially of sailors and apprentices, are visible throughout the city. Open abandonment of character, vulgarity, profanity, &c. are among the inevitable consequences, as it respects our own sex, of those places of infamous resort. Their effects upon the several thousands of females within this city, who are ingulphed in those abodes of all that is vile, and all that is shocking to virtuous thought, upon the miserable victims, many of them of decent families, who are here subjected to the most cruel tyranny of their inhuman masters—upon the females, who, hardened in crime, are nightly sent from those dens of corruption to roam through the city, “seeking whom they may devour,” we have not the inclination, nor is it our duty to describe. Among “the causes of poverty,” those houses, where all the base-born passions are engendered—where the vilest profligacy receives a forced culture, must hold an eminent rank.

9th. THE NUMEROUS CHARITABLE INSTITUTIONS IN THIS CITY. The committee by no means intend to cast an indiscriminate censure upon these institutions, nor to implicate the motives, nor even to deny the usefulness, in a certain degree, of any one of them. They have unquestionably had their foundation in mo-

tives of true Philanthropy; they have contributed to cultivate the feelings of christian charity, and to keep alive its salutary influence upon the minds of our fellow-citizens; and they have doubtless relieved thousands from the pressure of the most pinching want, from cold, from hunger, and probably in many cases, from untimely death.

But, in relation to these societies, a question of no ordinary moment presents itself to the considerate and real philanthropist. Is not the partial and temporary good which they accomplish, how acute soever the miseries they relieve, and whatever the number they may rescue from sufferings or death, more than counterbalanced, by the evils that flow from the expectations they necessarily excite; by the relaxation of industry, which such a display of benevolence tends to produce; by that reliance upon charitable aid, in case of unfavourable times, which must unavoidably tend to diminish, in the minds of the labouring classes, that wholesome anxiety to provide for the wants of a distant day, which alone can save them from a state of absolute dependence, and from becoming a burden to the community?

To what extent abuses upon our present system of alms are practised, and how far the evils which accompany it are susceptible of remedy, we should not, at present, feel warranted in attempting to state. The pauperism of the city is under the management of Five Commissioners, who, we doubt not, are well qualified to fulfil the trust reposed in them, and altogether disposed to discharge it with fidelity. But we cannot withhold the opinion, that without a far more extended, minute, and energetic scheme of management than it is possible for any five men to keep in constant operation, abuses will be practised, and to a great extent, upon the public bounty; taxes must be increased, and vice and suffering perpetuated.

LASTLY. Your committee would mention WAR during its prevalence, as one of the most abundant sources of poverty and vice, which the list of

human corruptions comprehends. But as this evil lies out of the immediate reach of local regulation, and as we are now happily blest with a peace which we hope will be durable, it is deemed unnecessary further to notice it.

The present tranquil state of the public mind, and the almost total absence of political jealousy, indicate a period peculiarly favourable to internal improvement and reformation.

We therefore proceed to point out the means, which we consider best calculated to meliorate the condition of the poorer classes, and to strike at the root of those evils which go to the increase of poverty and its attendant miseries.

1st. To divide the city into very small districts, and to appoint from the members of the society, two or three visitors for each district, whose duty it shall be, to become acquainted with the inhabitants of the district, to visit frequently the families of those who are in indigent circumstances, to advise them with respect to their business, the education of their children, the economy of their houses, to administer encouragement or admonition, as they may find occasion; and in general, by preserving an open, candid, and friendly intercourse with them, to gain their confidence, and by suitable and well timed counsel, to excite them to such a course of conduct as will best promote their physical and moral welfare. The visitors to keep an accurate register of the names of all those who reside within their respective districts, to notice every change of residence, whether of single or married persons, and to annex such observations to the names of those who claim their particular attention as will enable them to give every needful information with respect to their character, reputation, habits, &c.

It may fairly be presumed, that if this scheme of inspection can be carried into full effect; if visitors can be found, who will undertake the charge, from the pure motive of philanthropy, and if, on the principles of active concert, a reference be always had to the books of the visitors, before charitable relief is extended to any indi-

vidual, by any of the institutions already established, and due notice taken of the information they afford, a change will soon be perceived in the aspect of the poor. Finding that they have real friends, that their conduct is an object of solicitude, that their characters will be the subject of remark, a sense of decency, and a spirit of independence will be gradually awakened, the effects of which, must eventually be perceived in the diminution of the poor rates of the city.

2nd. To encourage and assist the labouring classes to make the most of their earnings, by promoting the establishment of a Savings Bank, or of Benefit Societies, Life Insurances, &c. The good effects of such associations have been abundantly proved in Europe and in America. Boston, Philadelphia, and Baltimore have each a Savings Bank.

3rd. To prevent, by all legal means, the access of paupers who are not entitled to a residence in the city. The plan of inspection before described will furnish the means of entirely preventing those disgraceful encroachments upon the charity of the city, which it is believed have been practised to no inconsiderable extent.

4th. To unite with the corporate authorities in the entire inhibition of street begging. There can be no reasonable excuse whatever, for this practice, more especially if the course of inspection, now recommended, be kept in operation.

5th. To aid, if it shall be deemed expedient, in furnishing employment to those who cannot procure it, either by the establishment of houses of industry, or by supplying materials for domestic labour.

6th. To advise and promote the opening of places of worship in the outer wards of the city, especially in situations where licentiousness is the most prevalent. This subject is considered as one of vital importance. If, as we believe, nine tenths of the poverty and wretchedness which the city exhibits, proceeds directly or indirectly from the want of correct moral principle, and if religion is the basis of morality, then will it be admitted, that to extend the benefits of re-

religious instruction, will be to strike at the root of that corrupt tree which sheds dreariness and penury from all its branches. That there is a lamentable deficiency of religious observance, is extremely obvious. It is questionable whether one man or woman in fifty, of the indigent, enters a place of worship three times in a year. The means are not provided for them, and they are unable to provide them for themselves. Now it has been remarked, that in the immediate vicinity of a church, it is rare to find a house devoted to lewdness or depravity. One half of the sum *annually* expended in the maintenance of the poor, would be sufficient to build three houses of public worship.

Further, if wretchedness proceed from vice, and vice, among the poor, be generally the offspring of moral and intellectual darkness, is it not a most reasonable, social duty, which the enlightened portions of society owe to the ignorant, to instruct before they condemn, to teach before they punish? Can there be a more painful reflection in the mind of a humane juror, than the thought of consigning to death, or to perpetual exclusion from the enjoyments of virtuous society, a fellow-creature, for crimes that have evidently resulted from that condition of vicious ignorance, to which he has ever been exposed, without any attempts on the part of the community to rescue him from it?

The committee would, therefore, submit to the society, the proposition of endeavouring to effect, as the means may accrue, the gradual erection of buildings for public worship, in those parts of the city where they are the most needed, until every citizen may have an opportunity of attending divine worship.

7th. To promote the advancement of First day, or Sunday School Instruction, both of children and adults. We cannot but regard this kind of instruction as one of the most powerful engines of social reform, that the wisdom and benevolence of men have ever brought into operation.

8th. To contrive a plan, if possible, by which all the spontaneous charities of the town may flow into one

channel, and be distributed in conformity to a well regulated system, by which deception may be prevented, and other indirect evils arising from numerous independent associations, be fairly obviated.

It appears highly probable, that if the administration of the charities of the city were so conducted, as to obviate all danger of misapplication and deception; these charities would flow with greater freedom, and that funds might occasionally be obtained, which would afford the means of erecting houses for worship, opening schools, and employing teachers, and thus direct, with greater efficacy, those materials which alone can ensure to the great fabric of society, its fairest proportions, and its longest duration.

9th. To obtain the abolition of the greater number of shops, in which spirituous liquors are sold by license.

We trust that four fifths, if not the whole of the intelligent portion of our fellow-citizens will unite in opinion, that the present extension of licensed retailers, is equivalent, or very nearly so, as it respects the morals of the city, to the entire abrogation of the law which requires a dealer in liquors to take out a license. While the number of places in the city remain so excessively great, which afford to the poor and ignorant, not only so many facilities, but so many invitations and temptations to spend their money "over the maddening bowl," reformation will be greatly impeded; poverty and ruin must increase and abound.

If each of the 1600 retailers in the city, sell, upon an average, to the amount of 250 cents per day, an estimate which we presume all will consider within the truth, the aggregate amount for the year, is \$1,160,000. This enormous sum, extorted from the sweats of labour, and the tears and groans of suffering wives and children, would be sufficient to build annually, 50 *houses of worship* at \$20,000 each, and leave a surplus that would be more than sufficient to erect school houses, and amply provide for the education of every child in the city. When, with a single glance of the mind, we contrast the difference in moral effect, between the appropri-

ation of this sum to the support of the buyers and sellers of strong drink, and its appropriation to the support of honest and industrious mechanics, employed in the erection of buildings, which would improve and ornament the city, and to the diffusion of religion and useful learning, who will not rise and exert his strength against the encroachment of so mighty an evil?

CHRISTIAN UNION.

From the London Magazine for Dec. last.

Berlin, Oct. 11.—His Majesty the King of Prussia has been pleased to address the following invitation to the Consistories, Synods, and Superintendencies of the Monarchy :—

“ My illustrious ancestors reposing in God, the Elector John Sigismund, the Elector George William, the Great Elector King Frederick I., and King Frederick William I. as is proved by the history of their reigns and lives, endeavoured with pious zeal to unite the two separate Protestant Churches, the Reformed and the Lutheran, in one Evangelic Christian Church in their dominions. Honouring their memory and their salutary views, I willingly join them, and wish to see a work agreeable to God, which met with insuperable obstacles in the unhappy sectarian spirit of those times, to be brought about in my dominions, to the honour of God and the weal of the Christian Church, under the influence of a better spirit, which disregards what is not essential, and holds fast what is the vital part of Christianity, in which both Churches are agreed ; and I desire to see the beginning made upon the approaching secular festival of the Reformation. Such a truly religious union of the above-mentioned Protestant Churches, who are separated only by external differences, is conformable to the great objects of Christianity ; it answers the first views of the Reformers ; it lies in the spirit of Protestantism ; it promotes religious spirit ; it is salutary to domestic piety ; it will be the source of many useful improvements in churches and schools, which have been often hindered hitherto, merely by the difference of religion.

To this salutary union, so long desired, and now again so loudly called for, and so often sought in vain, in which the Reformed Church does not go over to the Lutheran, nor the latter to the former, but both unite in one new animated Evangelic Christian Church, in the spirit of their Holy Founder, there is no longer any obstacle in the nature of the thing itself, if both parties seriously and honestly desire it in a true Christian spirit ; and if produced by this, it will worthily express the gratitude which we owe to Divine Providence for the invaluable blessings of the Reformation, and honour the memory of its great authors in the continuance of their work.

“ But much as I must wish that the Reformed and Lutheran Churches in my dominions may share with me this my well tried conviction, I have far too much respect for their rights and their liberty to force it upon them, or to order or decide any thing in this affair.

“ This union, besides, can have real value only, if neither persuasion nor indifferentism have a part in it ; if it proceed from the unbiased liberty of self conviction, and is not only a union in external form, but has its roots and vivifying service in unity of heart, according to the genuine principles of Scripture.

“ As I shall myself celebrate in this spirit the approaching secular festival of the Reformation, in the union of the late Reformed and Lutheran congregation at Potsdam, in one Evangelical Christian congregation, and take the holy Sacrament with them, I hope that this my own example will have a beneficial influence on all the Protestant congregations in my country, and that it may be generally followed in spirit and truth. To the wise direction of the Consistories, to the pious zeal of the Clergy and their Synods, I leave the *exteriour coinciding form* of the union, convinced that the Congregations will readily follow in a true Christian spirit, and that every where when the attention is directed seriously and sincerely without any interested secondary views, to what is essential to the great sacred cause itself, the form will be easily found, and the external will naturally

result from the internal, simple, dignified, and true. May the promised period be no more remote, when under one common Shepherd, all united in one faith, one charity, and one hope, shall form only one flock!

FREDERICK WILLIAM.

Postdam, Sept. 27, 1817.

"To the Consistories, Synods, &c."

"The undersigned Minister, charged with the publication of this expression of his Majesty's wishes, does not doubt of the desired and happy success; because, as it has been accepted since the 1st of this month by the clergy of this city, of both Evangelic Confessions, united in one Synod, with unanimous joy and grateful respect for his Majesty's sentiments and views therein expressed, it will certainly be received in the same manner by all the Evangelic Clergy and congregations in the kingdom.

Minister of the Interior,

VON SCHUCKMANN."

Ukase of the Emperor Alexander, addressed to the Legislative Synod, Moscow, Oct. 27, 1817.

DURING my late travels through the Provinces, I was obliged, to my no small regret, to listen to speeches pronounced by some of the Clergy in different parts, which contained unbecoming praises of me; praises which can only be ascribed unto God. And as I am convinced in the depth of my heart of the Christian truth, that every blessing floweth unto us through our Lord Jesus Christ alone, and that every man, be he whom he may, without Christ is full only of evil, therefore to ascribe unto me the glory of deeds, in which the hand of God had been so evidently manifested before the whole world, is to give unto man that glory which belongeth unto the Almighty God alone.

I account it my duty, therefore, to forbid all such unbecoming expressions of praise, and recommend to the Holy Synod to give instructions to all the Diocesan Bishops, that they themselves, and the Clergy under them, may, on similar occasions, in future refrain from all such expressions of praise, so disagreeable to my ears; and that they may render unto the Lord of Hosts alone, thanksgiv-

ings for the blessings bestowed upon us, and pray for the outpouring of His Grace upon all of us; conforming themselves in this matter to the words of Sacred Writ, which requires us to render to the King Eternal, Immortal, Invisible, the only wise God, honour and glory for ever and ever.

ALEXANDER.

The Newspapers have given another article relating to Alexander which is perhaps as worthy of imitation as the preceding; it is contained in an extract of a letter from a gentleman in England to his friend in Philadelphia and given in the Religious Remembrancer as follows:—

"The Emperor has lately given a fine mark of a purified taste, in withdrawing from a company of French Comedians, an annual grant of 190,000 roubles, about 9000*l.* sterling, and transferring it to a Philanthropic institution. Surely this may be viewed as a substantial evidence of improvement."

Extract of a letter from Peacham, Vermont, dated Jan. 27.

"Since I wrote you in September, the attention to divine things among this people has been truly wonderful, and the power and grace of our Lord has been manifested to be exceedingly great. Forty-four new members were received to our communion on the first Sabbath in October, and 69 on the first in December; 18 had been previously received, since the first of August; one was received the last Sabbath, and 19 now stand propounded. There are between 50 and 60 more within my knowledge, who hope that they have tasted and seen that the Lord is good. The work, we think, still goes on, though it may be less powerfully. Of the 69 received to communion on the first Sabbath in December, 35 were young men and boys, under 24 years."

TRANSPORTATION OF CONVICTS FROM ENGLAND.

"FROM the official return of the number of persons transported since the first of January 1812, it appears that the total number of males is 3988, and of females, 671; and of male convicts under the age of twenty one,

380; and of females under twenty one, 136. Among the two latter classes were five of 11 years of age; seven of 12; seventeen of 13; thirty two of 14; sixty five of 15; 121 of 16; 132 of 17."—*Christian Observer* for Sept. 1817, p. 610.

This is a melancholy and disgraceful account: Melancholy as it relates to the victims of transportation; and both melancholy and disgraceful in respect to the government and police of Great Britain. The whole number transported, male and female, in a little more than four years and a half, was 4659—about 1000 annually—83 monthly and nearly 3 every day for the whole term of time.

Now let it be considered that the rulers of a nation are called *fathers*, and that they are bound to exercise towards their subjects parental care, affection and tenderness, to seek their welfare in this world and in the world to come. Can it then be consistent with the duty of rulers to suffer little children to grow up in ignorance and vice, exposed to every temptation and allurements, and then condemn them, even before they are capable of providing for themselves, to a transportation as little adapted to reform them, as sending them directly to hell. What *good parent* could endure thus to exile children from 11 to 16 years of age, and doom them to spend their days in the society of abandoned villains and prostitutes!

Botany Bay is an English Purgatory from which it is believed very few ever returned reformed. The most splendid efforts of the British Christians to extend the blessings of the gospel abroad can never atone for their dreadful neglect of the poor population of their own country.

But any one who is acquainted with the history of that nation—with the number of men employed in the work of slaughter and devastation—with the immense appropriations of money for military establishments and for rewarding their heroes; will be able to account for the prevalence of vice and pauperism, and for their neglect of educating the poor in the paths of virtue, without imputing all the blame to Adam and Eve.

AMERICAN BIBLE SOCIETY.

THE President of the United States, and the Several Heads of Departments of the general government, have by their respective contributions become members for life of the American Bible Society.

From the First Annual Report of the Committee of the Reading Ladies Bible Association.

AT this early period of their establishment, your Committee cannot but regard it as a circumstance of peculiar encouragement from Him, who alone "giveth the increase," that they are enabled to record some most important personal benefits resulting from their pleasing labour. The following anecdote reported by one of the District Committees, will, they trust, communicate to the hearts of their fellow labourers in the Vineyard, a portion of the cheering fervor which animates your committee in relating it.

"One of our subscribers, after having given us the usual sum, and as we were departing, smiled and said, this is not all, I have something more to add connected with a little tale you will rejoice to hear. A few weeks ago, a young man came to my shop, where the subject of the Bible Society was mentioned; on this, his indignation immediately kindled, and he expressed, in unbecoming language, the rancorous and bitter sentiments of his heart; he was, at this time, so little master of his passion, that any remonstrance would have been ineffectual—we made no reply, and he soon left us. I mentioned the circumstance to my little girl, then on her death bed, who, though young in years was old in christian experience; and asked her what should be done; 'O father!' she replied, 'subscribe for a Bible for him!' This we did, and I presented it to the young man, at the same time informing him, who had induced us to procure it for him. Forcibly struck with the dying child's anxiety to supply him with a Bible, he received it with gratitude—he took it home, he read it; deeply impressed with the nature of its contents, he wished to share with others the pleasure he himself enjoyed; he read it to

his fellow servants, who soon imbibed a similar feeling; and one of them, ardently wishing to be in possession of a volume, so unspeakably valuable, immediately paid down six shillings, longing for the time to arrive, when she could say, this precious book is mine. We received the money with peculiar interest, and with increased conviction, that the work is of God, and that nothing shall impede its glorious and triumphant progress."

At a subsequent meeting, the Collectors delivered the following pleasing conclusion to this gratifying anecdote. "The remarkable change wrought in the heart of an individual by the perusal of the word of God, who, from a bitter enemy, became a zealous advocate for the Bible, was lately noticed; since that time, we have been informed, that he earnestly endeavours to improve in the knowledge of divine things, and that his actions prove the sincerity of his professions; he considers the offer of a Bible to a friend as the highest token of sincere regard; and for this purpose we have received nine shillings, with the acknowledgement of the privilege he felt it, to obtain so great a treasure for so trifling a consideration. Surely if this were a solitary instance of successful exertion, this Association would not have been established in vain!—*Appendix to the 13th Report of the British and Foreign Bible Society.*

INSTALLATIONS.

In Plymouth Mass. on the first of Jan. Rev. W. S. Torrey, over the Third Congregational Church in that town. First prayer by the Rev. Mr. Huntington of Bridgewater. Sermon from Acts 20, 20. by Rev. Mr. Weeks, of Abington; consecrating prayer by Rev. Mr. Dexter, of Plympton; Charge by Rev. Mr. Richmond of Halifax; Right Hand by Rev. Mr. Colburn, of Abington, and concluding prayer by Rev. Mr. Paine of Middleborough.

In Beverly, Feb. 16th, Rev. David Oliphant, over the Second Church in that place. The services were per-

formed in the usual order by Rev. Mr. Bartlett, of Marblehead; Rev. Professor Porter, of Andover; Rev. Mr. Thurston, of Manchester; Rev. Dr. Worcester, of Salem; Rev. Mr. Emerson, of Salem; Rev. Mr. Edwards, of Andover.

ORDINATION.

In Utica, N. Y. Feb. 4, Rev. S. A. Aikin.

CANDIDATES FOR THE MINISTRY.

Mr. Thomas Tracy, Cambridge.
Jonathan P. Dabney, do.
Samuel Gilman, do.
Thomas Savage, do.
P. Osgood, do.
Alvan Lamson, do.
James Walker, do.
F. W. P. Greenwood, do.
Andrew Bigelow, do.
John Graham Palfrey, do.
Seth Alden, do.
E. Q. Sewall, Concord.

OBITUARY.

Died—In Stratford, Conn. Rev. N. Birdsey, aged 103. He had 12 children, 76 grand children, 163 great grand children and 7 of the 5th generation.

In Philadelphia, Rev. Absalom Jones, aged 72.

In Griswold, Conn. Isaac Hernek—97. He had 19 children, 92 grand children, 182 great grand children and 1 of the fifth generation; two brothers were at his funeral, one aged 93, the other 81.

In Salem (N. J.) Henry Plat a black man—106.

At New Haven, General David Humphreys.

At Brookfield, Rev. Ephraim Ward, aged 77.

In Worcester, Mrs. Mary Chamberlain, widow of the late Deacon John Chamberlain, aged 70.

In Portland, Capt. Timothy Small, aged 73.

In Hampton, N. H. Hon. CHRISTOPHER TAPPAN, aged 83.

At Cornwall, Con. Feb. 17, Henry Obookiah, aged 26, a native of Owhyhee, and a member of the Foreign Mission School.